The Wesleyan Methodist

Marion, Indiana, December 13, 1961

EUREKA!

George E. Failing

This is one of the most joyous exclamations ever made. It is the Greek word for "I have found."

It's the cry of discovery. And there's no greater thrill that can come to any person, I think, than the thrill of discovery.

Take the child that discovers a bird's nest with the fledgings in it. Or his discovery that he can jump over a bar at 30 inches. Or his announcement that he hit a homer in the neighborhood baseball game. Or her announcement that she has been asked for a date—and comes home with her first corsage. These are exciting moments because they are moments of discovery.

God made man and put him in a world that offered limitless opportunities for research; nor did Columbus, Galileo, Bell, Edison, and Salk exhaust the possibilities for discovery.

But man's search reaches beyond the realm of chemistry, geography, metallurgy. Man's restless heart is in ceaseless quest for God.

Thoughtful men know today that more food and more money and more education will not solve our problems. It's a day when a few men are competing for the loyalties of all men—an era that seems destined to issue in mankind's choice of ONE MAN to be the leader of ALL MEN.

The Christian at this point joyously exclaims, "I have found Him." If you ask what he means, he will tell you he has found Jesus Christ. He has found pardon for guilt—that's glorious relief. He has found inward strength and purity by the Holy Spirit—and what a thrill it is to love righteousness, to be morally clean!

The Christian has found a Divine Companionship. The best of friends may be ours in Jesus, human enough to understand us and divine enough to lift us to holiness and to heaven.

The Christian has found a hope to share, the hope of a better and fuller life ahead. All present life is lived in view of this hope, and so strongly does he believe in the joys of an eternal heaven that he will die rather than abandon his hope. For his hope outlives death.

It was the glad cry of some early seekers, *we have found him. . . the Messiah* (John 1:41,45). And forthwith they shared with their friends their glad discovery.

Editorials

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The Light of the World

To be the Light upon the way of life,
That men, groping in darkness, might not be
Lost in the mazes of sin's awful night,
He came to earth—Jesus, the Son of God.

To be the Door, by which the weary soul
Might enter into rest and peace with God,
And know the bliss of fellowship Divine;
He came to earth—Jesus, the Son of God.

To be Himself the way, the truth, the life;
To be Himself God's sacrifice for sin;
To be Himself man's only hope and plea;
He came to earth—Jesus, the Son of God.

O love Divine! Grace manifest from Heaven,
I have for Thee no frankincense, or myrrh,
Or gold: But Thine the homage of my heart
This Christmastide—O Jesus, Son of God!

Hilda Rovik Lindal

Spiritual Dynamics

"Not by might, nor by power, but by my spirit, saith the Lord of hosts" (*Zech.* 4:6).

THE TENDENCY of our times is away from all special reliance on the Spirit of God. Relatively, we have too great faith in secondary causes. To build a temple, you need only a competent architect, a good contractor, and a good force of masons. If opposition is threatened, simply provide yourself with a sufficient police force. Such is men's creed now. We glorify organization. We deify law. We apotheosize the practical. We are witnessing a revival of the heretical belief in salvation by works. If it was necessary for James to say, "Faith, if it hath not works, is dead, being alone," it is necessary for us to say: Work, if it hath not faith, is dead, being alone. We give up our inspiration for institutions. We lose the Spirit of God in elaborately designed methods for His operation. The intellectual, the practical, the spiritual; this is the order of importance according to the judgment of many contemporaries. Few things, therefore, could be of more importance to the religious life of today than this message of Zechariah to the returned exiles. However truly and clearly seers and prophets may still apprehend God, the life of thousands goes on nowadays in practical atheism. And the infection has spread to the churches. Witness the almost frantic efforts of some among them to keep themselves alive. Having insensibly withdrawn from the sources of vital piety their only recourse is the process of artificial respiration. We need schooling in the science of spiritual dynamics and economics.—JOSEPH S. EXELL. Reprinted from *The Biblical Illustrator.*

Charles Spurgeon on Prayer

O! HOW I delight to listen to a brother who talks to God simply and from his heart; and I must confess I have no small liking to those rare, old-fashioned Methodist prayers, which are now quite out of date.

Our Methodist friends, for the most part, are getting too fine and respectable nowadays; too genteel to allow of prayers such as once made the walls to ring, again. O for a revival of these glorious, violent prayers, which flew like hot shot against the battlements of heaven!

O for more moving of the posts of the doors in vehemence; more thundering at the gates of mercy! I would sooner attend a prayer meeting where there were groans and cries all over the place, and cries and shouts of "Hallelujah!" than be in your polite assemblies where everything is dull as death and decorous as the whitewashed sepulchre. O for more of the prayer of God, the body, soul, and spirit working together, the whole man being aroused and started up to the highest pitch of intensity to wrestle with the Most High!

Such, I have no doubt, the prayer of Jesus was on the cold mountain side.

—Contributed by MRS. E. E. SHELHAMMER

Remember Your Reading

READING the Bible is a neglected factor in the life of many Christians. This opens the door for false doctrines, false impressions, and a general handicap for the one who would earnestly follow the Lord.

Jesus said, "He that heareth my word, and believeth on him that sent me, hath everlasting life" (John 5:24).

The Psalmist said, "Thy word have I hid in mine heart, that I might not sin against thee" (Psalm 119:11).

As stated previously on the pages of THE WESLEYAN METHODIST, NAE is sponsoring a project, READ THE BIBLE THROUGH IN '62. The Wesleyan Methodist Church, with many other denominations and organizations, is endeavoring to carry this emphasis to the people of America.

The purpose of the movement is to encourage Christians to read the Bible, to RETURN THE BIBLE TO THE HEART OF THE NATION, and to use this means as a channel of evangelism.

Will you join the great army which will read the BIBLE THROUGH IN '62? Notify your pastor that you desire to participate in the program.—R. D. REISDORPH, *Chairman, Commission on Christian Education*

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I Was Reading

by the Editor

● a news item to the effect that the program, "The Coming of Christ," will be presented Wednesday, December 20 (8:30-9:00 p.m., EST) by United States Steel on the National Broadcasting Company television network. The program employs many great works of art to relate the story of Christ's birth, boyhood, and ministry. No commercials will appear in the telecast. The script is largely drawn from the Bible itself. NBC announced that the first telecast (last year) of "The Coming of Christ" attracted the largest audience—nearly 14,000,000 homes—ever reached by a network half-hour public affairs program in the history of television. This information is given without recommendation. All Christians can be grateful that radio and television networks include in their programming some wholesome and even devotional presentations.

● about the unique educational venture now being tested on 1000 British school children. This fall they are learning to read with a new 43-letter alphabet. It is called the Augmented Roman Alphabet (A. R.); 24 of its letters come from the traditional alphabet and the other 19 are augmentations or phonetic symbols. According to *Think*, October, "about 200 books have been transcribed into the new alphabet and spelling." One of the advantages of the Augmented Roman Alphabet is its design to eliminate many stumbling blocks which children encounter when they learn to read. It is claimed that learning time will be cut to 50 or 60% of what it is now—this includes the transition to spelling with the traditional alphabet. Only lower case letters are used; capitals are replaced by larger versions of the lower case letters. Will children be able to read books printed in the traditional manner, after learning to read with the A. R. alphabet? Preliminary research indicates that there will be no difficulty in making the transfer.

● about Mr. Khrushchev's new promises that by the year 1970 the Soviet Union will (1) become the world's leading industrial power, (2) exceed present United States' agricultural production by 50% (3) reach the United States' level of national income, and (4) attain the world's shortest working week —35 hour week for most workers and 30 hours a week for the rest—paid vacations for all workers including farmers. Does Mr. Khushchev hope to impress the world by more promises? Furthermore, when Mr. Khrushchev boasts about his huge bombs, we are reluctantly reminded of Revelation 13:5: "There was given unto him a mouth speaking great things and blasphemies; and power was given unto him to continue forty and two months."

● the following heartening words from the Hawaii state constitution regarding aid to religious schools. "The state shall provide for the establishment, support, and control of a statewide system of public schools free from sectarian control, a state university, public libraries and such other educational institutions as may be deemed desirable, including physical facilities therefor. There shall be no segregation in public educational institutions because of race, religion, or

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PART I

"What a Word Is This—

for with authority and power he commandeth"

Luke 4:36

General Superintendent, B. H. PHAUP

HOW GREAT is the Word of God! We understand from Hebrews 11:3 that even the worlds were framed by His Word. We are reminded that God thinks very highly of His own Word. In Psalm 138:2 we read He has magnified His Word above His name. Angels speed to do His bidding. Holy men thrill when He speaks. Wicked and rebellious men are terrified and seek to hide when His voice is heard. Even demons tremble and are silenced by His commands.

Bible students will find in Luke 4 a fruitful field relative to the greatness of the Divine Word. First, we observe that it is a conquering word (vv. 1-15). It was used by Jesus in each conflict with Satan. The enemy was aware of its potency. Even when Satan turned into a Scripture-quoting devil, Jesus met his defective and partial quotations with the Word. The finality of God's Word is unquestioned.

We must not overlook the defensive value of God's Word; it is indeed a shield. When forced to defend our position, nothing is so effective as a "thus saith the Lord." One cannot be in a more desirable position than to have the Word between himself and the enemy and his false doctrines.

Note also the offensive value of the Word; it is a sword. It penetrates the heaviest armor of the wicked, strikes down the most arrogant opponent, cuts in both mercy and judgment, and causes the stoutest heart to melt.

We dare not overlook the effects of using the Word upon the individual who employs it. Jesus "returned in the mighty power of the Spirit." His knowledge and familiarity with Scriptures enabled Him to not only stand off every onslaught of Satan, but made possible the pleading of Divine promises for His own benefit and strength. The proper use of the Word of God returns untold dividends to the user.

Looking further into this chapter we find that this is a word of communication (vv. 15, 16, 43, 44). When the Word is read it communicates truth from the speaker to the hearer. The attitude of Jesus taught that the written Word is most impressive. He who actually was "the Word," and thus the supreme means of communication between God and man, handles the Scriptures in a way most becoming to man. He took the Book, found the place, and read from its pages.

It is not enough to simply read the Word; it needs to be taught. Jesus did just that. He explained the meaning and made the application. It is to be observed, however, that He taught not as the scribes, but as one having authority.

Jesus also demonstrated the power of the preached Word. This was a part of His ministry. It is amazing to note that the gospel of good news was proclaimed by the One who was to provide, through sacrifice, such a message. In quoting from the Old Testament, Jesus took note of this phase of His work. Before the end of this chapter He reminds His hearers that He is sent to preach in other towns also, and proceeds to fulfill that commission by preaching in the synagogues.

Teaching and preaching the Word are specific functions of the church and ministry. Some feel that we have suffered a dearth of Bible preaching. If so, let us hope that there is a change in the right direction. Our ministers should remind themselves of their pledge to preach as requisite for salvation "only what can be proved by Scripture." Scriptural preaching may have less of the dramatic, but it will have more of the Divine. There is nothing quite so satisfying and rewarding as to give out His Word. Has He not assured us that it would not return unto Him void.

In the third place the words of the Master became gracious words (vv. 18-24). The religious people of His day had become so accustomed to the law and its rigors, as read by the scribes constantly, that the message of

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Do You Want to

CAST THAT STONE?

EARL L. SMITH

It is a matter of deep concern to me to hear the statement, "He isn't very spiritual." I feel that the words of Jesus, "Judge not," are a command that one should very carefully observe.

"He that is without sin among you, let him cast the first stone." How many of us would place ourselves upon a pedestal as the perfect example, and as a qualified judge?

There are five good reasons why we cannot measure the spirituality of a person; but first let us consider what spirituality really is. Spirituality is a term used to describe the condition of man in his relation to God. He must be led by God's Spirit. And God will judge each one by His standard rather than by the standards formulated by self-appointed critics.

WE CANNOT LOOK UPON ANOTHER'S HEART. Samuel looked upon outward appearances, but he was taught a valuable lesson. When he was to anoint a king to succeed King Saul, "the Lord said unto Samuel, Look not on his countenance, or on the height of his stature . . . for the Lord seeth not as man seeth; for man looketh on the outward appearance, but the Lord looketh on the heart." We should also learn with Samuel this valuable lesson, but we find excuse in the words, "Ye shall know them by their fruits." While this is true, a snap judgment is not a wise one, neither is it permanent. As a tree grows and becomes mature, its fruit improves. When it is sprayed it becomes more productive. How can we expect a person to be spiritual if we hew him down and cast him into the fire? We are not commanded to do that—it is out of context of this passage of Scripture, and not in harmony with the teachings of Jesus.

WE CANNOT KNOW HOW MUCH LIGHT ANOTHER HAS RECEIVED FROM THE HOLY SPIRIT. By the term "light," we usually mean knowledge, spiritual wisdom, guidance, or plan revealed directly to us through the Holy Spirit.

We may go to a doctor and receive medicine for an ailment, with directions to take a certain amount daily. If we took it all at one time it might prove very harmful. In like manner, the Holy Spirit does not give us an overdose, which would prove harmful; but He administers guidance in exact measures as needed, even better than a doctor could possibly do.

WE CANNOT KNOW ANOTHER'S PERSONAL FEELING ABOUT GOD. We all have feelings, and these feelings cannot be accurately measured. One is often perplexed by his own feelings; therefore he cannot make an accurate judgment on the intensity of another's feelings concerning God. Everybody has feelings concerning God, and conditions relating oneself to Him. These feelings are very deep-rooted, and are not easily pulled to the surface. Lack of expression is a handicap in determining such feelings. Severe damage to the roots will result if feelings are pulled to the surface for the purpose of judgment upon the person's spiritual condition. How much better it is to leave a plant in the ground and let the warmth of the sun mature it into a full grown plant, rather than to pull it to the surface and heat it with a blowtorch.

WE CANNOT KNOW HOW SINCERE A PERSON IS, because each one has a different make-up. A botanist will tell us that no two leaves on any tree are exactly identical. Fingerprints kept on files in hospitals, jails, and the F.B.I. office prove that no two persons are alike physically. It would, therefore, be ridiculous to assume that two persons might be exactly alike in a spiritual capacity, or in an emotional sense. Heredity, family environment, general environment, spiritual environment, and childhood experiences are several factors which determine differences.

Then, too, one's point of view is different from that of another. I remember upon one occasion that a ministers' meeting was being held in a certain church. As I stood looking at the sanctuary, a minister from a large church which has a huge seating capacity said to me, "This is a nice little sanctuary." After a while the superintendent of the city mission came in and said to me, "This is a nice large sanctuary." Each of them looked from his personal background, and made a different appraisal; but the sanctuary remained basically the same size in the terms of feet and inches—the correct measure.

We do not know the amount of time another has spent in prayer, and in other means of improving the soul, nor do we know how effective he is in this pursuit. Prayer, reading the Bible, attending means of grace, and other activities are necessary for spiritual growth. Time spent in these lessons of life is a determining factor, but concentration upon them is a factor of greater importance. One might observe another participating in the above mentioned activities; but can one determine the thoughts behind them, the purposes for them, or the values gained from them? Needless to say, values will be obtained, for "my word . . . shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it."

There is hardly a person who will live up to another's expectations. Most of us would not condemn ourselves, yet we would condemn others. Elijah, though a great man, in a time of despair thought he was the only righteous man in Israel; but God told him that there were seven thousand others who had not bowed unto Baal. Therefore, let us judge no man's state of spirituality, but let us be contented with working for the Lord.

—Reprinted from "God's Revivalist"

A Physician Looks at the Virgin Birth

L. NELSON BELL

Reprinted with permission from "Christianity Today"

IN OUR Christian faith and heritage there are certain doctrines which are held to be essential, such as the deity of our Lord, His virgin birth, His atoning work on the Cross, His bodily resurrection, and His return in glory.

Because of their importance, Christians should have an intelligent understanding of these doctrines and as occasion arises be ready to "give an answer to every man that asketh," an answer which will be accurate and helpful.

In recent years it has become increasingly popular to discount the importance of the doctrine of the virgin birth, the usual excuse being that it is not "essential."

In one sense of the word it is true that faith in the virgin birth of our Lord is not essential to salvation. But saving faith in Jesus Christ has to do with both His *person* and His *work* and because the implications of the virgin birth have an inextricable relationship to His person it becomes a doctrine of the greatest significance for the *person and work* of our Lord can never be separated the one from the other.

This being true we are wise if we restudy some of the reasons why evangelical Christians believe in the virgin birth for it is a matter of the greatest importance.

There are those who argue against the virgin birth because of the silence of Mark, John and Paul. Such seems more a subterfuge than an argument. Mark began his Gospel with the entrance of Christ into his public ministry. John traces the divine descent of Jesus and tells us, "The Word became flesh"; but how this miracle was accomplished he does not say, for he knew others had given these details and he took them for granted. As for Paul, he certainly was not ignorant of this. He had had Luke as his close companion. He does not enter into this personal matter but rather into the facts of our Lord's public ministry, death, and resurrection. His stress on the pre-existent Christ as the eternal Son of God would certainly imply a knowledge that when He "emptied" himself and was "born of a woman, born under the law," but "knew no sin," that this transition was a supernatural act and in a supernatural way. One wonders why some who argue the silence of Paul on this subject seem so unwilling at the same time to accept Paul's clear teaching with reference to the Lord's return. Arguments to be effective must be both logical and honest.

(1) *We believe in the virgin birth because the Bible states plainly and unequivocally that Jesus was born of a virgin.* Both Matthew and Luke give the background and details of the event with wonderful delicacy and with unmistakable clarity. Luke is thought to have had his story directly from Mary. Matthew may have gotten his information from Joseph. Matthew states categorically that the virgin birth was a direct fulfillment of Isaiah's prohecy. To the evangelical these clear statements are sufficient.

(2) *We believe in the virgin birth because the doctrine has been held in unbroken sequence in the Church* until the rise of the modern higher critical school which is characterized by its questioning, or denying of the supernatural and the miraculous. This divergence from the evangelical faith began in Germany during the past century and has continued down to our own day, English and American theological circles not having escaped its influence. While tradition is not infallible, nevertheless the fact that belief in the virgin birth has come to us down through the centuries, from those who lived closest to those early events, is a matter of evidence which carries great weight.

(3) *We believe in the virgin birth because it is the only logical explanation of the incarnation*—the union of deity and humanity in one person. Dr. James Orr, noted professor at the United Free College in Glasgow, once wrote: "Among those who reject the virgin birth I do not know a single one who takes in other respects, an adequate view of the person and work of the Saviour. It is well for us to consider the sobering fact that when one tampers with the great doctrines of Christianity, particularly those having to do with the person and work of our Lord, one does not pull out a doctrine here and there and leave an unimpaired Christ. A careful reading of God's Word makes it abundantly clear that these great truths hang together and they also fit together perfectly."

(4) *We believe in the virgin birth because it is not one whit more remarkable than the bodily resurrection of our Lord,* the very keystone of our hope of eternity and also one of the best attested facts of history. Our faith does not stagger at the glorious truth that our Saviour died for our sins and arose for our justification. Nor should it hold back when faced with the record of how He came into the world. If we look at the life of Christ in retrospect—His life, miracles, teachings, claims, death, resurrection and ascension, then His virgin birth fits perfectly into the picture and it is the only logical explanation of His entrance into the world.

(5) *We believe in the virgin birth because the One who was born was the Creator of the world,* and He now comes back to redeem it for His own. It is no idle tale that, "In the beginning was the Word, and the Word was God. The same was in the beginning with God"; and we go on to learn, "All things were made by him and without him was not anything made that was made." In the supernatural course of events it is only logical that He should come in a supernatural manner.

(6) *We are convinced as to the fact of the virgin birth because there is no other possible explanation of the psychology involved;* the reactions of

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Appleblossoms at Christmas

THE TRAIN was crowded, and the only seat left was beside a young lad who looked to be no more than fifteen years of age.

The minister set down his handbag and took a seat beside the boy. Desiring to be pleasant, he made some commonplace remark about the fact that everyone was hurrying home for Christmas, but the lad did not answer —he had been crying. Puzzled, the minister ceased his attempts at conversation and waited for the boy to speak.

Across the aisle two soldiers listened with rapt attention to the music from a portable radio. Someone was singing "I'm Dreaming of a White Christmas," and the whole coach was filled with the music. Somehow that song seemed to draw the preacher and the boy closer together. When the melody had died away on the phrase "and may all your Christmases be bright," the boy gave a convulsive sob.

Turning away from him, the minister gazed out the opposite window at the snow-covered landscape. It was going to be a white Christmas all right. Great flakes of snow were coming down and the window was almost covered. He thought of the long ride ahead of him and wondered how far the boy had to go. Too bad the lad was in trouble, he thought to himself. It did not seem right for a boy to cry on Christmas Eve.

As if sensing the preacher's thoughts, the boy began to wipe his eyes. When he finally looked around he was trying to act as if nothing were wrong. The minister smiled at him, and he answered with a grin.

"It sure looks cold out there," the boy volunteered. Grabbing at the chance to talk, the preacher began to tell him of the cold days he had seen during his boyhood, of the trying job of milking two cows in sub-zero weather, and of the pleasure of a roaring fire in the living room after the chores were through.

"You know," he said, "I sometimes think we can stand almost anything if we have something nice to look forward to. Take me for instance I have a good long trip ahead of me yet, but I know when I do get home my family will be waiting for me and my little boy will be looking forward to his Christmas presents. It is a great thing —going home for Christmas!"

He watched the boy and saw a quiver pass over the senitive young face as he choked back a sob and then answered, "It is—sometimes."

"Clumsy dunce!" said the preacher to himself, "Now you have barged in where you should not. Perhaps the boy has recently lost his mother, or father." Then aloud he said.

"Excuse me, son, maybe I said the wrong thing. I do not know about your troubles and you do not need to tell me unless you want to, but I am a preacher, and I might be able to help you."

The boy looked at the minister for a moment and then said, "I want to tell you—I have got to tell someone."

"All right, then—let's hear it."

The boy laid his head back and looked out the window as he began. "I guess I do not deserve much Christmas, but I cannot help wanting it. I have been away from home four months now. I got fed up with school and all the chores I had to do. Nothing ever happens in our town. Dad has a store and farms on the side. Our place is just at the edge of town. We keep cows, too. I got tired of milking them in the winter mornings before daylight and then coming home from school to feed and water and milk them all over again. All of the older fellows were getting jobs.

"One day I ran away from home. I did not think much about how bad it was or how I would get along after I got to where I was going—I just went. I hopped a freight train that went through town early in the morning, and by night I was in St. Louis. I had never seen a place as big as that, and I was scared. I had some money with me, but it did not last long. I guess grown folks can tell how old a boy is no matter how big he looks—they told me to go back home. But you see, that was the trouble, I felt my parents would be angry with me and, even if they were not, I hated to go sneaking back like a whipped dog. I got awful lonesome especially at night. I went home with another boy, but it was not like home.

"Finally I wrote Dad. I did not give him an address, but I told him I would be on this train today. If they wanted me, I would stop. If they didn't want me I would keep on going. I guess it was a foolish thing to do, but I just could not stand to think of getting a letter telling me he did not want me back and I did not want him to come after me. I figured out this way so it would be easier on us all. But now I'm scared."

The preacher looked at his young companion and knew he meant it.

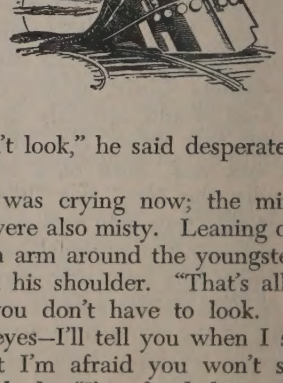
"What are you afraid of, son?" he asked.

"I'm afraid they won't want me."

"But how will you know?"

He rubbed his fist on the steamy windowpane until a small portion was clear. It was growing dark now, and the snow was falling fast, but the few houses stood out as if etched against the soft fuzzy sky.

"Just a little farther," he said in a low voice, and then he hid his eyes,



"I can't look," he said desperately. "I can't!"

He was crying now; the minister's eyes were also misty. Leaning over he put an arm around the youngster, and patted his shoulder. "That's all right, son, you don't have to look. I'll be your eyes—I'll tell you when I see it."

"But I'm afraid you won't see it," he sobbed. "I'm afraid they won't tie the rag there. I'm afraid they won't want me any more."

Suddenly the hoarse note of the

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The Christmas Story – 1961

Matthew 2:1-10

1. *Now when the Gospel was preached in America in the days of the atomic age, behold, there came wise men out of the world unto the ministers of the churches,*

2. *Saying, When is the King of the Jews to return to earth? For we have seen the signs of his return and we are come to prepare for him.*

3. *When some of the ministers heard this they mocked, saying, Since the fathers fell asleep all things continue as they were from the beginning of the creation.*

4. *And when they had gathered the scriptures and their commentaries about them, they demanded of them if Christ should return.*

5. *And they answered them, Thus it was prophesied by the angel, This same Jesus which is taken up from you into heaven, shall so come as ye have seen him go into heaven.*

6. *Then were some of the ministers glad and said one to another, Let us now go even unto our studies and prepare appropriate sermons as the Lord hath made known unto us.*

7. *But those ministers who had mocked privately counseled the wise men, saying,*

8. *Speak no more concerning this; for verily it interferes with the social progress of our churches and disturbeth the fun of our members.*

9. *But when the wise men heard this counsel they departed another way, and lo, the signs became clearer before them,*

10. *Until their hearts rejoiced with exceeding great joy at the hope of seeing him soon.*

Milton Putman, Freedom, N. Y.

The Great Celebration

Joe Sawyer

I HAVE many friends. When they arranged to have a celebration in honor of my birthday, I was greatly pleased—one likes to be remembered by one's friends, and celebrations are such gratifying events.

Moreover it was intimated to me that extensive preparations were being made for gifts to be given. This made me very happy, for my needs are great, or rather the needs of others to whom I am giving my life, and in my present circumstances the supply of these needs is wholly dependent on what my friends are doing.

You may be sure that it was with kindling emotions and welling gratitude that I looked forward to the day when I was to be so signally honored.

President of Oklahoma Conference

The great day came. A vast number had remembered it. My name was on every tongue. Gifts also came in such profusion that I was almost overwhelmed at the sight. But when I looked on the cards for my name I was astonished and amazed. I could not find it on even one card. My friends were giving gifts to one another in hectic complexity. But I, whose birthday was the occasion of the party, was strangely forgotten.

I walked about, enjoying the happiness of others, but what a lonesomeness I felt. I wondered how I would meet the needs which I had thought the gifts would supply.

I am the Christ, whose birthday people celebrate by giving gifts to each other.

We Meet in the Air

W. L. Fernley

FIFTEEN MINUTES before the plane was due to leave the airport, I noticed the stewardess helping an old man along the path that led up to the steps and into the doorway of the aeroplane.

Eventually the call for passengers to embark on the flight was given and I found myself occupying the seat next to this same gentleman. We began to converse together. During the thirty-five minutes we were together in the air, we covered a lot of territory.

He told me that he was 82 years of age. Had just come from the cemetery and funeral services for his wife. A few years ago he had suffered a stroke that had partly paralyzed one side of his body. He had a son living in St. John who was an alcoholic. On one occasion while visiting his son, he was so cruelly beaten by him that he had to call the police. He went on to tell me that he had spent no less than $82,000 during his son's life time in medical expenses on his behalf.

When I told him I was a Reformed Baptist preacher in St. John, he became talkative about his spiritual condition. Together we conversed freely about the great issues of life and death. I discovered I was sitting next to a man who had a general idea of God's plan of Salvation, and had somewhat of a Christian experience. Feeling a strong tendency to keep our talking in the realm of things spiritual, I was led to speak in a definite way along the line of the value of being a Christian in life. The blessing it brings, the assurance of the future, the untold mercies of God that are ours.

Before we parted, we exchanged addresses, and with a hearty handshake, left each other.

Since this experience we have exchanged letters and in his correspondence he has expressed his appreciation of our talk on the plane and has given me to understand that he can now face the future with God.

Why did we meet in the AIR? Coincidence—chance—O no! I would say, "God planned it—God willed it, and blessed it!"

We shall meet again in the air! Praise the Lord!

Reprinted from "The King's Highway"

Book Reviews

Order from

WESLEY PRESS Box 2000

Marion, Indiana

HOW TO INCREASE CHURCH ATTENDANCE by James L. Christensen (Revell, 1961; 128 pages; $2).

The contents of the book is divided into the following areas: "Why Is Church Attendance Important," "What Factors Cause People To Go or Not To Go to Church," "How To Improve Attendance," "Who Does It."

Although the book is written by one who has been familiar with large churches, there is much truth and practical suggestions which will be of value to smaller churches.

The theological analysis of "why church attendance is important" is full of Biblical truth that needs to be re-emphasized in times like these.

The pastor will also find profit in considering the business-like fashion that is used to determine why people do not attend church.
—*B. F. Wilson*

THE MASTER'S MEN, by William Barclay; (Abingdon Press, 1959; 127 pages; $2).

This is a classic study in the lives of the twelve apostles. His approach to the study is both unique and challenging. In this book Dr. Barclay seeks to illuminate each character of the disciples. He sets forth the problem of their identification, their times, and their abiding contribution to Christianity.

The style of the book is simple, making it an excellent book for Bible study and sermon preparation. After reading it for yourself you will have a greater appreciation for the men that He chose and you will fully realize that they were truly the Master's men. Each of the 15 chapters is filled with new understanding and appreciation of the apostles. You will find this study a challenge to your missionary spirit as you will see the world-wide service through the lives of these men devoted to their Master.
—*Don H. Polston*

TRUTH IN ACTION by Pauline Todd (Light and Life Press, 1961; 107 pages; $1.50).

Here is what you busy leaders in children's and youth meetings, VBS, Sunday schools, and camps have been waiting for—a new book full of unusual object lessons and stimulating ideas that will help you put action to the truth you want to present.

Written in a clear and concise manner with good print and paper, these 41 object lessons, skits, demonstrations, biographical sketches, and interviews will help you drive home the points with which you would normally have to struggle.

Grouped into four parts—Action Lessons on the Plan of Salvation (by one person), Group Action Lessons on Varied Christian Themes, Action Lessons on Christian Living (by one person), and Lives of Action (biographical sketches)—these make a book you cannot afford to be without!—*Don Kinde*

JEREMIAH, by Elmer A. Leslie (Abingdon Press, 1954; 349 pages; $2.25).

This book leaves the conservative reader with mixed feelings. The author has spent many hundreds of hours of earnest and conscientious toil. He claims to have lived with Jeremiah and to have often felt very close to his spirit. And the book is rich in insights. Around Mr. Leslie's own fresh and vivid translation of the Book of Jeremiah is constructed a connected framework of the history of the times that furnished the occasion of the prophet's utterances. And a good grasp of the situation in which Jeremiah lived is a great help in understanding both the prophet and his prophecy. The translation is rich in imagery, forceful, and true to ancient culture. The message of the book is interpreted piece by piece in the light of a wealth of relevant detail. In large measure the writer accomplished his purpose of making "the entire book of Jeremiah an intelligible, interesting, and inspiring experience" to both layman and minister.

On the other hand, the author is thoroughly committed to the liberal position on matters of criticism. He assumes that a number of hands have had their part in producing the present document. These editors, in his opinion, have been careless of the arrangement of the materials and have made no effort toward chronological order. Accordingly, the material is rearranged to fit the author's own imagination as based on his study of the literary forms and the historical situations which he assumes called forth the prophecy. Much of this type of arrangement is, of course, highly subjective. Most conservative readers would likely prefer the ancient order. They might assume that Jeremiah or his amanuensis had something to do with it. In any case, Mr. Leslie's preferences in this matter are relatively harmless in comparison to his great critical position in relation to the Old Testament. He echoes the liberal position, makes Deuteronomy deeply affected by the writings of the prophets who lived at least half of a millennium later than Moses, and makes hash in general of the Old Testament documents. Subjective literary criticism is very important to him.

For the discriminating reader, the book is well worth the price of this paperback edition. The vivid translation, the background of history, and the insights into the life and ministry of Jeremiah make the book worth reading. One must, of course, thresh the wheat for himself at times.
—*Wilber T. Dayton*

EGERMEIR'S STORIES OF GREAT MEN AND WOMEN by Elsie Egermeir and Zelpha Anderson (Warner Press, 1961; 144 pages; $2.50).

A well-written book, particularly for junior, furnishing them with life sketches of such outstanding personalities as Susan B. Anthony, Clara Barton, Alexander Graham Bell, Elizabeth Browning, Abraham Lincoln, Jenny Lind, Dwight L. Moody, Paderewski, Pasteur, Mary Slessor, Booker T. Washington, and the Wright brothers, Orville and Wilber. Included are outstanding missionaries, scientists, statesmen, artists. Gift-suggestion for junior boys and girls.—*George E. Failing*

MOSES, THE LAW-GIVER by William M. Taylor (Baker Book House, 1961; 482 pages; $2.95.)

This is a reprint of a biography written by a great preacher of the last century. It is written with such warmth and keen insight into the personality of Moses that one feels he has met the man himself. Each chapter closes with several lessons from the life of Moses that can be applied to our lives today. And although Mr. Taylor wrote for readers of over 60 years ago those same lessons apply in this space age.
—*Ruth Bowman*

WINDS A'BLOWING by May Justus, illustrated by Jean Tamburine. (Abingdon Press, 1961; 80 pages; $2.50.)

These poems make delightful reading for young and old who like to let their thoughts follow friendly, whimsical ways. Winds blow, ducks quack, fairies leave small footprints, boys search for hidden treasure, and May Justus captures all of them with equally delightful verses. —*Ruth Bowman*

WISER THAN THEY THOUGHT by Dr. V. Raymond Edman (Scripture Press, 1960; 142 pages; $2.50).

Many have striven to tell the Christmas story in a new and arresting manner. Few have succeeded like Dr. Edman in this "refreshingly different" book which makes the story really come alive. Written in the form of meditations by the use of controlled imagination and Bible facts, the characters involved are made to describe their part in and relation to the Christmas Story.

By a masterful use of simple yet gripping illustrations, Dr. Edman links the Christmas story to everyday, flesh-and-blood living. By taking something that even a child can understand, he reveals a spiritual lesson for us in this wonderful account of how God came to Earth to save His people from their sins. The book reveals a facility of expression and a faculty for seeing the invisible lesson that makes it fascinating to young and old.

The chapters "Father and Son" and "I, Too, Saw An Angel" are intriguing. The latter chapter, describing the effects of the visit of an angel to a weary missionary in Ecuador, indicates what may have been the effect of the angel's visits upon those associated with the Christmas story. Those who are willing to be challenged to think in a new pattern, or who desire something other than the conventional regarding the Christmas story, will find this book delightfully different.—*Roy S. Nicholson*

SELECTIONS FROM EARLY CHRISTIAN WRITERS compiled by M. M. Gwatkin (Revell, reprinted in 1960; 196 pages; $3).

Here's a good source book of early Christian writings, well selected excerpts from the outstanding Greek and Latin Fathers from A.D. 95 to A.D. 300. Some interesting and important insights are afforded the serious minded theological student. For example, Christian teaching and observance regarding the first day of the week rather than the seventh, may be found on pages 47, 56, 57, 65, 119, 189, 191. Original Greek and Latin texts are supplied with an English translation. The early church was not as sharp and clear in many of her teachings as we like to believe. Here may be found theology in rivulets, before there were streams and rivers.
—*George E. Failing*

I Was Reading (*from page 3*)

ancestry; nor shall public funds be appropriated for the support or benefit of any sectarian or private educational institution." Reprinted from the October issue of *Church and State*, these words clearly indicate why Catholics are seeking federal aid for their schools. As a matter of fact, many states, perhaps most of them, have very definite statements in their state constitutions prohibiting any sort of assistance from public funds to schools in any degree under control of a church or denomination.

● a comment by Paul Blanshard, Legal Counsel for POAU, regarding Pope John XXIII's *Mater et Magistra*. Dr. Blanshard recognized some genuinely noble expressions of moral aspiration in the Pope's encyclical, yet points out a key paragraph from the encyclical which has been largely ignored by the American press. Here is that key paragraph: "It is clear, however, that when the hierarchy has made a decision on the point at issue, Catholics are bound to obey their directives because the Church has the right and obligation not merely to guard ethical and religious principles but also to intervene authoritatively in the temporal sphere when it is a matter of judging the application of these principles to concrete cases." Then Dr. Blanshard makes his own significant observation. "The full meaning of this can be appreciated by reading the headline of the August 20 issue of *The Register*, America's leading diocesan chain weekly: PONTIFF NOT CRITICAL OF PUERTO RICO BISHOPS. While some American Catholic leaders repudiated the stand of the Puerto Rico bishops (and their endeavor to destroy the political career of Governor Munoz in the 1960 election), Pope John did not, but rather received the Catholic bishop of Puerto Rico in a conference and spoke no word which could make him feel that he was condemned or criticized."

● in a newsletter issued by the United Society of Methodist Laymen, Austin, Texas, that the church school literature printed by Wesley Press has been heartily endorsed by their organization as fundamentally sound and true to the Scriptures. This group also urges the use of the King James Version in all Sunday school teaching.

● a refreshing, humorous, and sensible article written by Dr. A. W. Tozer and appearing in the October 18 issue of *The Alliance Witness*. The article bears the title "Confessions of a New-Version Addict" from which I quote the following observations. "All this is not to cry down true scholarship nor to discourage honest attempts to put the Bible into modern speech. It is rather to confess that I have not become a holier man nor a better preacher by my incurable addiction to new versions of the Scriptures. I find that if I am failing to live in accordance with the will of God, I get no relief by reading about that will in a new translation . . . Fifteen versions before me . . . all say the same thing to me; namely, that I must trust Christ Jesus the Lord as my Saviour, love God with all my heart, soul, and mind, and my neighbor as myself. They all say that I must be holy, humble, obedient, prayerful, pure, kindly, courageous, and faithful. They all say that God is my Father and the Holy Spirit the Inhabitant of my nature through the mystery of the new birth. And they all end with a cry for Christ's returning."

A Physician Looks at the Virgin Birth

(*from page 5*)

those intimately associated with the event. The internal evidences here are so overwhelming that this factor cannot be overestimated. Remember the strict Jewish law with reference to espousal; as binding as marriage itself. Remember also the Jewish law with reference to adultery, a betrothed person to be punished with death, if found guilty, just as though the marriage ceremony had taken place.

What about Mary? It would have been impossible for her to hide the fact. Futhermore, she would have had to face the accusation of her own relatives and acquaintances and these would have had to be made before the responsible priest of that time, Zacharias himself. Rather than hide her condition she went and with great joy told her cousin Elisabeth.

Futhermore, her own reaction shows the purity and innocency of her heart. She does not cringe at the announcement but does ask a searchingly pertinent question; she asks how this can be biologically possible. "Then said Mary unto the angel, How shall this be, seeing I know not a man?"

Only God's Holy Spirit could have directed the reply of the angel, a statement so absolute in its clarity and meaning that any can understand, and yet so pure in its implication that any young girl can read it without a blush: "And the angel answered and said unto her, the Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee; therefore also that holy thing which shall be born of thee shall be called the Son of God."

Mary's reaction to this statement, which she accepted but could not fully understand, was in itself a wonderful submission to something which could have become an intolerable ordeal: "Behold the handmaid of the Lord; be it unto me according to thy word." And later: "Mary kept all these things, and pondered them in her heart."

But what about Joseph? Here too we see a miracle of grace in his heart. Through faith he accepted a situation which he could not apprehend. God knew the perplexing and distressing problem that he, the espoused husband of Mary, faced, and God spoke to him by a direct revelation, just as He had to Mary.

But, probably the crowning evidence is seen in Mary's behavior at the cross. Throughout the years she had carried in her heart the knowledge of His supernatural conception. Now she sees Him being nailed to the cross and her heart yearns as only a mother's can. How gladly would she have saved Him. But stop! Why is He being crucified? It is because He has claimed to be the Son of God. If He was now being crucified because He was deluded, because He was mistaken, Mary would certainly have cried out: "Wait, oh wait; He is not telling the truth, I will tell you who His father is; he is . . ." But she held her peace, because in her heart she knew of His divine origin.

(7) *We believe in the virgin birth because Christ was pre-existent with the Father,* "whose goings forth have been from old, from everlasting." In the days of His flesh He asserted that He was the Son of God, the Messiah. He accepted worship from men and He performed miracles to prove His right to be recognized as Diety. The virgin birth is but a part of His pre-existence, life, death, resurrection, ascension, present work and future coming in glory.

(8) *Finally, we believe in the virgin birth because of the awful alternative.* If He was not virgin-born, then the Bible lies, and instead of a divinely inspired revelation we have a pious fraud. If He was not virgin born, then His mother was a promiscuous and dishonest woman and He was an illegitimate son. If He was not virgin born, then He himself was deluded and the entire structure of His person and work is undermined and we become of all men most miserable.

In stating our faith in the virgin birth of our Lord we accept it as a part of His supernatural Self—a part in the history of the One who said: "I am Alpha and Omega, the beginning and the ending, saith the Lord, which is and which was, and which is to come, the Almighty."

Department of World Missions

ALTON E. LIDDICK, Executive Secretary

Nepal Christians in Prison

The office of World Missions at headquarters recently had an unusual opportunity to see a fine set of slides on the expanding activities of the United Mission to Nepal. Included was a picture of some of the Nepali Christians in prison. Our hearts go out to these our brethren in that far off land as they suffer for their testimony of salvation. We join our friends in others countries who together pray that God's will may be done in this land where there are so few who know Christ. It has been a great source of encouragement to the prisoners as well as to the struggling Church in Nepal to learn of the great interest and constant prayer support there is on their behalf. The three men in the front of the picture are Christians. The second from the left is Prem Pradhan, the pastor of the little church at Tansen from which nine Christians were arrested and jailed.

They were arrested under a law which makes it illegal to preach a religion which disturbs that religion handed down from ancient times. The law provides penalties up to six years imprisonment for attempting to convert another, for actually converting another as well as fines for attempting to be converted and for actually being converted.

On September 13 and again on October 2 six thousand prayer sharers received the familiar post card with the praying hands requesting prayer for the incarcerated Christians. Our faithful prayer-sharers joined many others and God heard. A cable from Nepal states that all prisoners except the pastor are to be released. The pastor Prem Pradhan was sentenced to five years imprisonment for baptizing the others.

The defending lawyer argued that the believers were Christians before they were baptized, but the Supreme Court judges ruled that baptism made them Christians, hence the pastor is responsible. The lawyer cannot return to Tansen because the people are against him. Let us remember his as well as the pastor in prayer. It is learned that Prem Pradhan may receive royal amnesty and be deported. Acts 12:5.

Wesleyan Missionaries to Mexico

When one becomes acquainted with the early history of our Mexican work, one is not surprised that the first missionaries of Wesleyan World Missions to that southern neighbor republic should be James Lind and his wife, Marilyn. A number of years ago, after a Mexican pastor's fervent message to a group gathered in the living room of James Lind's parents' home in California, the work was born. Now, years later, James and Marilyn are in Mexico as missionaries to that spiritually needy people. Here is the way they describe their arrival in that land:

"In a few days we will be settled in Mexico! We hope that your prayers have preceded us and will continue in the future. We first arrived in Cananea a week ago Sunday (October 29) in a pouring rain that lasted 3 days. After meeting with the two lay pastors, holding a service with some of the believers, and looking over the town, we came back to Phoenix where we had parked our trailer. We plan to be here until Saturday, getting equipment and making the truck and trailer as road and robber-proof as possible. From Phoenix we go to Naco, Arizona, where we cross the border into Mexico.

"As many of the missionaries in Mexico do, we have to enter the country as tourists and leave for a few days every six months to renew our visa. Our truck and house-trailer have to leave every three months! This presents a problem, but we are close to the border and don't have nearly the distance to travel that many missionaries do. However, we are not on a highway and it takes about three hours to go the 40 miles to Naco, if all goes well.

"For lack of space, we'll try to describe our field in a few words:

COPPER—The economy of Cananea and environs is built on the Anaconda mine located here. Both of the lay pastors work for this company.

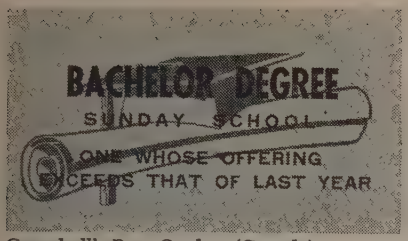
CATTLE—The state of Sonora is famous for its desert grazing lands and beef.

CATHOLICISM—In Latin America this is one of the biggest obstacles to missions.

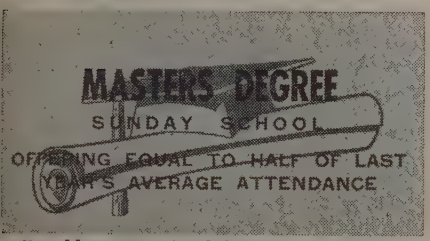
CULTS—These are growing very rapidly. The most beautiful building in Cananea is the Mormon church!

COMMUNISM—Many say that Mexico will be the next to fall. The University—a hotbed of Red activity; the ex-president of the country—an outspoken Leftist.

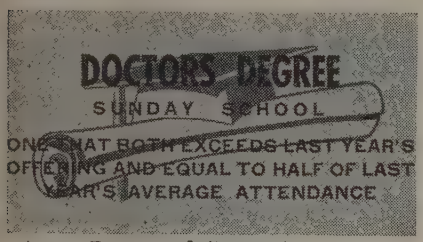
COMMUNAL FARMS—A new experiment in the government's socialistic program, this type of community opens a whole new field to us. In San Pedro, one of the largest, we have the only church in the area and great opportunity."



Campbell's Bay, Quebec (Canada)
Englewood, Colorado (Kansas)
Hortense (Georgia)
Kokomo, North (Indiana)
Laotto (Indiana)
Minneapolis, Roslyn Park, Minnesota (Iowa)
Mount Olivet (South Carolina)
Richmond (Indiana)
Ogdensburg, New York (Champlain)
Saint Stephens (North Carolina)



Brooklyn, N. Y. (Middle Atlantic States)
Gastonia, First (North Carolina)
Morgan Chapel (Kansas)
New Hope (Oklahoma)
Warren (Indiana)
Waterloo, First (Iowa)


DOCTORS DEGREE
SUNDAY SCHOOL
ONE THAT BOTH EXCEEDS LAST YEAR'S
OFFERING AND EQUAL TO HALF OF LAST
YEAR'S AVERAGE ATTENDANCE

Ararat, Raven Rock (Virginia)
Barberton, Ohio (Allegheny)
Battle Center (Iowa)
Birmingham, First (Alabama)
Greentown (Indiana)
Hamilton (Indiana)
Kansas City, Immanuel (Kansas)
Midland (North Michigan)
Plummer Chapel (Indiana)
Silver Creek (Lockport)
Wabash, Middle Street (Indiana)
Wesley Chapel (Indiana)
Westfield (Indiana)

Lesson for December 31

Paul Finishes His Course

(For comments on these readings, use your Devotional Quarterly.)

Lesson Text: II Corinthians 11:23-28; II Timothy 4:6-8.

Golden Text: I have fought a good fight, I have finished my course, I have kept the faith. II Timothy 4:7.

M Paul Finishes His Course. II Corinthians 11:23-28; II Timothy 4:6-8.
T Paul's Infirmity in Galatia. Galatians 4:11-18.
W Paul's Mark of Discipleship. Galatians 6:11-18.
T Paul's Assistant. Colossians 1:1-9.
F Paul's Helpers. Colossians 4:7-14.
S Paul Known to Peter. II Peter 3:15-18.
S Paul's Crown and Ours. Revelation 2:8-11.

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WETT ANNIVERSARY

On December 17, 1959, months of work by the Department of Sunday Schools was culminated in signing of the contract agreement with the Evangelical Teacher Training Association (ETTA). This made available twelve excellent leadership training texts for teachers, prospective teachers, parents, Sunday school leaders and officers, and people of the community.

The push made by communism to control the educational systems of the world is with a very definite purpose—to train the youth of the countries to be future Communists. We *MUST* be about the business of training leaders *NOW* to help build our church for tomorrow.

The Wesleyan Evangelical Teacher Training (WETT) course at present has a staff of one hundred twenty-four teachers with five hundred forty-six credit cards already issued. Many more classes are currently in progress. Sessions are being held Sunday afternoon, before or after the Sunday evening service, during the Sunday school hour, in conjunction with prayer meeting, on Saturday, on leadership training night, and in community Bible institutes.

WETT is helping to train new teachers and leaders through the twelve units of Bible and practical teaching helps. For further information please write to the Department of Sunday Schools, Box 2000, Marion, Indiana.

How Your Sunday School Can

Do the Impossible

HART ARMSTRONG

THE SUNDAY SCHOOL is called upon to do a virtually impossible task. This is taking the lives of the boys and girls of America just as they come to us from the homes and schools of our land, turning them to God, and building into them those spiritual resources which will make them equipped to meet the life on this earth and to be prepared for the life which is hereafter. For the Sunday school stands in the gap as the only agency that is left to do spiritual work in the lives of our children.

Long ago the public schools threw away the Bible and cast out from their curriculum all things which had to do with spiritual truth. The teaching of our public schools today is almost entirely materialistic. God has been barred from its curriculum and its entire effort is planned toward preparing the youth to live on earth and to appreciate the things of this world.

The homes of America likewise have given up the task of teaching spiritual truth to their children. The average home is entirely engrossed in affairs of this life. There is no family altar. There is no effort to teach spiritual truth from the Word of God. The average American home has little regard for things of the church, and spiritual conversation among the members of the family is almost unknown in by far the majority of American homes. . . .

The Sunday school has such a short time in which to accomplish its task. Pupils in the public schools average at least 30 hours per week of classroom instruction. Balance this over against the time devoted to actual teaching in the Sunday school—less than half an hour a week—and you realize that the public schools have from 50 to 60 times as much time to accomplish their work as the Sunday school has to do its. When we add to this the fact that in many public schools of our land actual anti-Bible and anti-Christian teaching is being given to our children—then one may feel the full impact of the problem that the Sunday school has.

The teacher of the public school has been trained for his task. Every state requires a certain standard of ability and experience from its teachers. Instructors of public schools must pass certain examinations in order to secure a teacher's certificate. The instructor devotes his entire life to this task, and is constantly adding to his store of knowledge and ability that he might perform his teaching operation more effectively. The Sunday school on the other hand does not have trained teachers. It must rely upon you and me—just the people who attend the church and who are willing to take a quarterly and to stand up before a class and attempt to teach the Sunday-school lesson. Yet it is our responsibility of not only counteracting the anti-Christian teachings which

(*Page* 13, *please*)

Religious News

On Uncle Sam's Best Seller List: Peter Marshall's Senate Prayers

WASHINGTON, D. C. (EP)—High on Uncle Sam's best-seller list, according to a report from the Government Printing Office, is a book of prayers offered by Dr. Peter Marshall during the two years he served as Chaplain of the United States Senate, 1947-49.

The book, priced at 45 cents, is one of 14 listed in "U. S. Government Publications as Suggested Gifts," a circular distributed before Christmas to all GPO subscribers.

Dr. Marshall, Scottish-born clergyman and pastor of New York Avenue Presbyterian church in Washington, died of a heart attack at the age of 46 in 1949.

The public continues to buy thousands of copies of his book of prayers published as a Senate Document.

Shoemaker Joins Chicago Paper

CHICAGO, Ill. (EP)—Vaughn Shoemaker, world famous newspaper cartoonist and twice winner of the Pulitzer prize, has joined the staff of *Chicago's American.*

For the last 11 years a resident of Carmel, California, Shoemaker was chief cartoonist of the *Chicago Daily News* for 22 years.

Active as a Christian layman, he is perhaps best known in evangelical circles for his famous Christmas cartoon based on John 3:16.

Cosmonauts Announce Their 'God'

LONDON (EP)—A Moscow Radio broadcast monitored here recently carries quotes from Major Gherman Titov, the second Soviet cosmonaut. He said, in addressing the Communist Party Congress in Moscow: "We're very proud Premier Khrushchev called (Major Yuri) Gagarin and me heavenly brothers. I must let you in on a secret. We cosmonauts and many Soviet people call Khrushchev our heavenly Father."

May Inquire into Christian Missions in Israel

JERSALEM (EP)—There is a strong likelihood, say politicians here, that the new coalition Cabinet headed by Prime Minister David Ben-Gurion will appoint a special committee to inquire into Christian missionary activities in Israel.

The National Religious Party is asking the government for a plank in its platform formally restricting the work of Christian missionary groups. The demand has been rejected until now by the knesset (parliament) when it confirmed the new Cabinet, but members within the party have succeeded in agitating for their goals.

Christians, however, have been encouraged with the appointment of 55-year-old Zerah Wahrhaftig as the new Minister of Religious Affairs to succeed Rabbi Jacob Toledano. They say they appreciated his "fair attitude" when he was Rabbi Toledano's deputy.

British Churches Ask China in UN

LONDON (EP)—A resolution urging the British government to press upon the United Nations the need to pursue negotiations to bring China into its membership has been adopted by the half-yearly meeting of the British Council of Churches.

The action came in support of a motion by Dr. G. M. Dryburgh, chairman of the Church of Scotland's Commission to Study Communism, who told the delegates that whatever their political philosophy might be, one could not possibly believe there would be peace if 700 million persons, who are becoming more and more effective in world affairs, are left out of the international body.

Follow-Up to Graham 1959 Aussie Crusade

SYDNEY, Australia (EP)—Members of the Billy Graham Team are beginning here their second month of meetings in "Crusade '61," a 23-city, four-state evangelistic series.

The program, begun last October, is headed by the Rev. Leighton Ford and Dr. Joseph Blinco. They said that much of the "impact of Dr. Graham's 1959 crusade" here had remained as an influence permeating many areas.

In Sydney and Brisbane, especially, the team reported, large numbers of those who made "decisions for Christ during the 1959 Crusade had enrolled in counselor-training classes conducted by Mr. and Mrs. Robert Glockner of The Billy Graham Evangelistic Association."

New Stamp Honors Moses' Father-in-law

TEL AVIV, Israel EP)—An Israeli postage stamp soon to be issued will honor Moses' father-in-law, Jethro.

The 40-Agorot air-mail stamp will depict the tomb of Jethro at Kaffir Hittim, one of Israel's historic shrines. According to the Bible, Jethro was a priest in the land of Midian whose daughter, Zipporah, became the bride of Moses.

Once Again, Church Membership Hits Record High

NEW YORK (EP)—Although the percentage increase was comparatively small, church and synagogue membership in America hit a record high of 114,449,217 in 1960.

The increase of 2,222,312 represented a 1.9 per cent gain over the 1959 figures. During the same period, however, the estimated overall population increase was 1.8 per cent.

These figures, based on report from 259 religious bodies in all 50 states and the District of Columbia, are found in the 1962 *Yearbook of American Churches* published by the National Council of Churches.

Although both Protestant and Roman Catholics reported gains in membership, Jewish and Eastern Orthodox membership declined.

Billy Graham at Funeral of Mordecai Ham—The Man Who Led Him To Christ

LOUISVILLE, Ky. (EP)—"There are at least 8,000 preachers in pulpits today whom he led to Christ." The speaker was Dr. Billy Graham; the subject of his eulogy was the late Rev. Mordecai F. Ham of Louisville.

Speaking at the funeral services for Mr. Ham, who died here at the age of 84 after 60 years of ministry, Evangelist Graham lauded Mr. Ham for his "consuming passion for souls."

Recalling that he himself made his decision for Christ under Mr. Ham's ministry, Dr. Graham recalled that when he went to hear the older evangelist 27 years ago, "he pointed directly to me and said, 'Young man, you are a sinner.'"

"It seemed he was talking directly to me," recalled Dr. Graham, "and I kept going back every night. One night, I couldn't stand it any longer. That was when I made my decision for Christ."

Mr. Ham, who launched his preaching ministry in 1900, was a former pastor of First Baptist church in Oklahoma City. A pioneer religious broadcaster, who at one time was heard over more than 30 stations in the South, he continued publishing a religious newspaper almost until his death.

Duke Purchases Rare Collection of Wesley Writings

DURHAM, N. C. (EP)—Officials of Methodist-related Duke University have announced the purchase of 17,500 volumes, documents, and manuscripts containing the writings of John and Charles Wesley.

Known as the Frank Baker Collection of Wesleyana and British Methodism, the collection is said to be the largest and best of its kind in America and one of the most outstanding in the world.

The 1,500 editions comprising the Wesleyana collection constitute about half of the publications known to have been left by the brothers—John, founder of The Methodist Church, and Charles, the noted poet and hymn writer.

Among the publications are nearly 300 first editions along with 10 rare ephemera (documents such as letters or diaries which are written by hand).

Census Shows 25 Per Cent Rise in Teen-Age Population in Last Decade

WASHINGTON, D. C. (EP)—The U. S. Census Bureau has announced that a number of teen-agers in America—focus of special effort and concern by the nation's churches—increased by more than 25 per cent in the decade between 1950 and 1960.

The number is expected to increase by 50 per cent during the decade ahead and by at least another 10 per cent beyond that figure by 1975.

Conclusion: Unless Sunday-school enrollment and participation in youth programs have increased by 25 per cent in the last decade and are geared to increase by 50 per cent in the 10 years just ahead, it will not be keeping pace with population growth.

Voiceless Preacher To Preach Again

What can a preacher do without a voice?

L. E. Leeper, a Baptist pastor and state missionary in Kentucky for 40 years, can tell you his solution.

Although Leeper had "retired," he was as active as ever in supplying pulpits and taking other preaching assignments. Then a small cancer on his vocal chord robbed him of his voice.

All that was left was a soft whisper. Depressed and without much hope for further usefulness, he left Kentucky to live near his son in Pomona, California.

He took to writing as an outlet for his frustrated desire to preach. In one article printed by the California Southern Baptist, he wrote, "I loved to preach. I could never quite understand anyone speaking of preaching as a burden; it was the joy of my life.

I would give all the world to preach one more time."

The article touched a responsive chord in George B. Joslin, of Riverside, California, missionary to the deaf for the Home Mission Board of the Southern Baptist Convention and the Southern Baptist General Convention of California.

"You can preach again," he wrote Leeper, and presented the challenge of a ministry to the deaf.

On the same day he received the letter, the "retired" preacher was at the missionary's home wanting more information. He left with an armload of tracts and articles on deaf work.

At home he read every word in the material and the next morning he was calling for more information. Then he enrolled in the sign language class at California Baptist College. His wife has joined him in learning the new language.

The church where he is a member plans to start a ministry to the deaf, with the assistance of a college student as interpreter and Leeper as minister to the deaf.

Here's one preacher without a voice, determined to preach again.—*Baptist Press*

How Your Sunday School Can Do the Impossible

(*from page* 11)

are being poured into our youth day after day in the public schools, but also to go on beyond this into a positive effort to win the youth to Christ and to build into them the divine principles of Christian truth that will enable them to live for God here and hereafter—an utterly impossible task with the kind of workers we must depend upon to do this eternally important task!

Ah, but even the impossible is possible with God and with people who will devote themselves to their task with a sincere passion to do the will and work of God.

And here is where teacher training plays such an important part in the work of the Sunday school—for we do not have to have untrained teachers. "On the job training" is possible in the Sunday school, and a well-rounded program of teacher training can transform any Sunday school staff from a group of untrained, uncertain teachers into a group of well-trained fully qualified workers for the Lord. . . .

Enlist your teachers in this task of teacher training and begin to pick out those who are not presently teaching but who would make good teachers after training. Enlist these potential teachers in your program and begin to prepare them for future work. . . .

For teacher training can be the answer to the problem in your school. It can help you to do the impossible task that is set before you: that of winning the youth for Christ and of preparing them for the life that you want them to live in the future.—*Link*

A REMINDER

The December 27 issue of THE WESLEYAN METHODIST will not be printed or mailed. This will be Christmas week.

"What a Word Is This"

(*from page* 3)

"grace and truth" was like a refreshing shower upon a dry and thirsty land. As they listened to Christ, hope blossomed anew in the hearts of the hearers. These words were more than literary compilations, they had heart and meaning. They spoke to the heart instead of only to the head. The people could get hold of what He said, and what He said got hold of them.

The true presentation of the Word always means that it is applicable to the needs. Jesus saw more than people. His pentrating eye beheld aching voids, and His ear heard the cry for deliverance.

What encouragement this must have brought to His hearers. He saw sin, and had a word of forgiveness; He saw pain, and had a word of healing; He saw strife, and had a word of reconciliation; He saw conflict, and had a word of peace; He saw sorrow, and had a word of comfort; He saw disappointment, and had a word of hope; He saw doubt, and had a word of assurance; He saw burdens, and had a word of deliverance.

But the Word of Christ reached its zenith when He spoke of redemption. That grace could abound where sin had abounded was a welcome word to lost, stumbling man. This was what he had long sought, and yet had almost despaired of ever realizing. But now from the Redeemer himself, alienated and heartbroken man is hearing about reconciliation, forgiveness, restoration, and it is being told that there is the possibility of enjoying a right relationship with God. Indeed "What a Word is this!"

Appleblossoms at Christmas

(*from page* 6)

train whistle broke in upon them and the boy sat up. "We are almost there," he cried. "You look and see—I can't."

The train was slowing to a stop as it came around a long curve. The minister strained his eyes to peer through the falling snow. He must not fail. But he need not have worried, for a half-blind man could have seen that tree.

Laughing and crying the minister pulled the lad up to the window. "Look there," he said. "The apple tree is all bloomed out!"

And sure enough it was, for upon its bare branches hung, not one, but at least fifty white rags which gaily fluttered in the brisk wind like victory banners of forgiving love.

Such is the spirit of Christmas, and such is the welcome and unbounded forgiveness of our Heavenly Father when the penitent, sin-sick wanderer returns to the Father's house.

Reprinted from "The Church Herald"

Church News . . . .

Olean (N.Y.) Church Dedicated

The Wesleyan Methodist work in Olean, N. Y., has an extended history. For several years a small group struggled and prayed, finally on November 16, 1895, they organized a church and began construction of a building. A parsonage was built in 1900 at the corner of Fourth Avenue and School Street.

Such names as David Converse, John Randall, Sylvester Eyler, Allen Woodruff, Rev. A. J. Mathewson, Rev. Graves, Rev. G. I. Norman, Rev. Louise Gifford, Rev. A. J. Taylor, Rev. Herman Smith, Rev. George Kilpatrick, and others appear in the long list of sacrificial workers who made their contribution at various times.

In 1925 the church was raised and a base-

ment added. In 1932 there was extensive remodeling and repairs. Later two new floor furnaces were installed in the church, and a new hot air furnace was installed in the parsonage.

Rev. Robert Lewis, present pastor, came to Olean in September 1959. At that time the church had purchased lots in anticipation of a new plant in a new location.

Construction began in October 1959. On July 16, 1960, Mr. Olson, of the Olson Construction Company of South Dayton, N. Y., delivered the keys of the building to the trustees and the opening service was held in the new edifice July 17, 1960.

The building is of Indiana Limestone; it seats 400 in the sanctuary and provides ample room for a Sunday school of that number.

Much help was donated and several contractors, business men, members and friends of the church made possible the construction of the $140,000 building, completely furnished for $100,000.

In the spring of 1961, the old church and parsonage were sold and the congregation began the construction of a new four-bedroom tri-level parsonage on Grandview Avenue. The readi-cut home was completed at a cost of $15,000. Real estate men placed the value at $25,000. The pastor and his family moved in August 31, 1961.

The new church building and parsonage were dedicated at special services Sunday afternoon, October 29, 1961.

Dr. Rufus D. Reisdorph, a general superintendent of the Wesleyan Methodist Church from Marion, Indiana, spoke at the dedication service. Rev. Daniel Heinz, Lockport conference president, and other church officials and pastors, participated in the service. A group from Houghton College provided special music.

Since the move, attendance in the morning worship service has increased 150 per cent, Sunday school 75 per cent, evening service 125 per cent, and attendance at the midweek prayer service has tripled.—*Reporter*

A Confession

Dear Members of the Wesleyan Methodist Church, Greetings!

While in revival in Bluefield, West Virginia, God showed me some new light. In the battle, my love had grown cold. How differently I saw things! My preaching had not been to break the hearts of the needy. My speech about various ones of our Church had not been from proper motives. I have just been too free to talk. My feelings toward many have been cold. I have been hesitant to company with some! No doubt many of my acquaintances have taken note of such and been hurt. I have not intended to hurt anyone but have. For all this I have sought pardon and purity and have obtained it. I love all the members of the Wesleyan Methodist Church and mean to show that I do. I humbly ask all to forgive me.

With perfect love,
Rev. J. C. Wallace

News from Kansas City

An appreciation banquet was held November 4, in the Immanuel Sunday School Annex, honoring all Sunday-school workers having from one to twenty-five years of service in the Wesleyan church. There were twenty-four adults in attendance.

The steak dinner was served by candlelight in an appropriate fall atmosphere, with the rustle of colorful leaves overhead, and bronze chrysanthemums for centerpieces. The theme: "Sowing and Reaping," was discussed by the pastor, Rev. E. E. Brannon, followed by a presentation of certificates to each of the workers. Chaplain Glenn D. Lauby climaxed the evening by honoring the Sunday-school superintendent, F. Laverne Hughes, as a most zealous leader, and the Immanuel church, as a most dedicated group of laymen!—*E. E. Brannon, pastor*

Seminarians Assist

The Kansas City Immanuel Church is uniquely blessed, in having three Wesleyan young men, who are students at the Nazarene Seminary, to attend and help in our services.

Roger Mortimer, who is now a Senior, is the Minister of Music, and director of Youth for our church.

Charley Abarr is the Junior Church Minister, conducting Junior Church services for nearly 50 children each Sunday during the Church Worship Service. Charley is now a Junior in Seminary.

A new comer to our church is Paul Bauer, who graduated from Marion College last spring. He assists in the Junior Church services, taking charge of the music there, and teaches a Sunday-school class of college age young people.

The Immanuel church sincerely appreciates the splendid help that these young men and their wives are rendering to our Sunday school and church.—*E. E. Brannon, pastor*

Laundry Day!

The owner of the Economy Laundry in Richmond, Virginia, offered to give the church his entire returns from the Launderette for one day for the Building Fund. Members and friends were urged to make the most of this generous offer. The place was open from 7 a.m. to 11 p.m. Some of the ladies of the church were there as hostesses throughout the day. Coffee and donuts were served to customers. Rev. E. L. Shigley, Jr. is the pastor.

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WESLEY PRESS, Box 2000,
Marion, Indiana

OBITUARIES

Butcher.—Coral W. G. fell asleep in Jesus November 4, 1961, while the family circled her bed in family worship. During the singing "Life's day is short; I soon shall go to be with Him who loved me so," she raised her eyes from her beloved companion with Holy peace and remained transfixed on the celestial until the hymn finished. With that the queen of the home quietly closed her eyes and received her "crown of life" eternal.

She was wed August 30, 1916, to Charles H. Butcher who in 1917 completed his ministerial training in Miltonvale. The same fall they accepted their first appointment in Wisconsin Conference of the Wesleyan Methodist Church. Though she was a gifted and ordained elder, she also exemplified the Bible plan of being helpmeet for her husband, assisting in the furtherance of pioneering churches. Four charges, each in its turn, served as the hub for a spiritual wheel of outreach for the Gospel as together they worked 36 years in Wisconsin. Eau Claire was most highly blessed of the Lord as an "Antioch" in that during twenty years of ministry there twenty-seven Christian leaders went out into the whitened harvest field.

At the age of 49 she graciously began anew to teach so that she and Mr. Butcher might pioneer other new churches out from Stevens Point. The final eight years of her life she co-pastored El Cajon and San Gabriel, California, with her husband.

Funeral services were held in Skyline Wesleyan Methodist Church, Lemon Grove, California, where the eldest son, Orval, is pastor, and in Burr Church, Wisconsin, where Coral and Charles were married and commissioned pastors.

In each, the message was given by one of the young ministers who had received his call under the Godly guidance of the Butchers, Rev. Clinton Jones, California, and Rev. David Peterson, Wisconsin. Other ministers participated.

Mrs. Butcher was preceded in death by one son, Leon Earl, her parents George and Clara Goodman, and one brother William.

She is survived by her husband, three sons Orval, Claton, and William of California, and one daughter, Alice Mae Heavilin, currently furloughing missionary from Puerto Rico, and nine grandchildren. Other relatives and friends arise to call her blessed.

Cornelius.—Millard Elwood, born in Bradford, Pa., on June 30, 1906, departed this life on Nov. 9, 1961. Active in civic affairs, he served as city clerk of Bradford for 21 years. He had been a member of the First Wesleyan Methodist Church of Bradford for 35 years; serving as church treasurer for 30 years. He had also served as Sunday-school teacher, church trustee, and steward. He was a charter member of the Bradford Gideon Camp. His service and his life have greatly influenced the Bradford Church. He is survived by his wife, Bessie; his mother, Eva; and his son, Curtis. Funeral services were conducted by his pastor, Rev. Carl Schultz. Interment was in the McKean Memorial Park at Lafayette.—Carl Schultz

Starks.—Lodema, was born in Lisbon, N. Y., Mar. 23, 1906. The family moved to Norfolk in 1918 where she has since resided. In 1927 she was married to Gordon Starks. She was converted and joined the Norfolk church in 1933. Her earnest prayers and stirring testimonies will not soon be forgotten. Surviving, besides her husband, are one son, Malcolm of Norfolk; one daughter, Lois Anne, a student at Potsdam State Teachers' College; two grandchildren; two brothers. Sister Starks had been in failing health, but died suddenly from a heart attack, Nov. 5, 1961. Funeral services were held from the Wesleyan church in Norfolk. Her pastor, the writer, was in charge. Rev. C. A. Dayton, president of the Champlain Conference read the Scripture. Other ministers of the conference assisted. Burial was in the Bixby Cemetery.—Otto M. Finch

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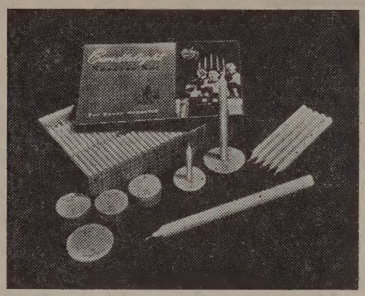

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Lefthanded Giving Is Fun

LOWELL RUSSELL DITZEN

THE MAN had loved his wife through 40 years of married life. Following her death, as their wedding anniversary neared, he went to his clergyman. "Will you find for me a young married couple in your parish who have a need they can't meet? On May 11, I'd like to help them. No mention of me. It's to be a secret mission." That started it.

One May 11 a worried couple received a receipted bill from hospital and obstetrician for the birth of their second baby. Another year a graduate from a law night school found his office mysteriously newly furnished. Next, a young mother, needful of convalescence in the South, was provided the means to do it.

Until the nameless donor died, an unsigned note came with the gifts each May 11: "A happy marriage is a great treasure. May this gift, from one who knows, bless yours."

Many of us overlook the power and pleasure of "secret giving." Failure to get happiness out of benevolence is common. The sour complaint is often heard, "The church, my college, every do-good institution and cause under the sun is trying to get a hand in my pocket!"

Yet, one of the most satisfying games in human relationships is in giving thought or money or service in an imaginative way. Jesus advised, ". . . when thou doest thine alms, do not sound a trumpet before thee . . . let not thy left hand know what thy right hand doeth; That thine alms may be in secret. . . ."

The delight of that secret was discovered by the daughter who cleaned and put her closet in order without being told. When her wearied mother came to do the job, she found a paper which read, "You can skip this one. Fairies have been here. Go put your feet up and read a story."

The charm of Christmas morn for parents comes in knowing they were the stealthy ones providing the wonders for their small children. Each parent who has that exhilarating inner feeling, as he has watched his child's eyes and antics, should ask, "Would I have such pleasure if I announced, 'Look, Joey, I'm the one who bought those cowboy boots for you!'?" Wasn't there added joy for Mother in the fact that she searched long to find just the right doll that Mary wanted? Mary didn't know. But Mother did!

There's triple-barreled power in anonymous giving. The receiver is helped. The subtle giver gets special dividends. But then, too, a breeze of gladness is set in motion that refreshes many people.

A college student, waiting on tables, faced a particularly hard time in meeting his obligations. One evening the cashier handed him an envelope in addition to his modest pay check. The envelope contained two ten-dollar bills, a fortune to the youth. A plain card read, "Thanks for making my meals so pleasant."

The nameless patron had much more fun out of his deft touch than from any overt gesture and ponderous advice he might have given the young man. His secret glow would have been dimmed if he had let his "left hand" know what his "right hand" had done. In the restaurant there was a fresh tone of friendliness. And the influence on the young man has lasted a lifetime. I know—for I am that man.

Advice is precious. But we can weaken the force of that gift, too, by the direct approach.

One family had a daughter who was ready to quit college. An old friend was quietly told of the situation and casually invited for dinner. In the course of the evening, seemingly disinterested in the young lady, she spoke about a wonderful grandmother who, in a period when the education of women was looked upon with disfavor and at a heroic price, gained a college degree. With deep feeling she told of the living heritage this woman had bequeathed to a wide circle of relatives. Nothing more was said to the young lady about her school work. But she later graduated from college with honors.

A friend of mine has a hobby of collecting what he calls "indirect hits." He works it like this: if he hears an individual speak against some cause or principle or race, he lays a plan to change that individual's point of view—always indirectly.

Among his trophies is a man who spoke meanly of Negroes. Purchasing tickets for a concert by a great Negro artist, he invited several friends including this man and a leading musical scholar. The artistry of the soloist won the audience. Following the concert the music authority took the party backstage to meet the distinguished performer. The man who had written off an entire race as "being no good" never said that again. And the friend who achieved his "indirect hit" added another jewel to his secret treasure.

The people who play the background role get varied extra dividends from their giving. A young husband found one kind. After seeing his wife admire a time-saving gadget in a hardware store, he saved from his modest budget for a number of weeks. Some time later a delivery man brought it to the door. A mysterious note read, "From a secret admirer."

The mother whose little boy said he didn't like music lessons gained a longer-term reward. One day at the piano she played a lovely composition. She knew her small son was listening from another room. Her emotion was real as she paused in the midst of a beautiful passage to exclaim, "Oh, how lovely!" Deeply touched, the little boy ran to her side, put his arms around her, and cried, "Mother, I will always love music, too!"

The needs of the human family are great and grave. The needs of our next-door neighbors and the members of our family across the breakfast table are the same. Wisely secret giving will help fill those needs. And it leaves the richest gift of all with the giver.

Such are the folk whom Kahlil Gibran must have had in mind: "Through the hands of such as these, God speaks, and from behind their eyes He smiles upon the earth."

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